CHRISTIAN MESSENGER.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lii, 7.

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Original.

TO REV. WALTER BALFOUR.

DEAR SIR—Though personally unacquainted with you, I nevertheless presume on this mode of addressing you because I have long been familiar with your writings which have afforded me both pleasure and instruction. And but for a certain paragraph in your Essays, your attention would probably never have been called to any thing of mine, addressed to yourself. The paragraph to which I allude, reads as follows:

"If my views are correct, they put an end to the doctrine of ghosts, yea show the impossibility of their existence. No ghost can come from heaven or hell on my views, for there are none to come. But has not many a child suffered much from the superstitious fear of ghosts? yea, how many full grown, intelligent men have not been able to conquer the influence which this superstitious notion has over them? It cannot be denied but the common opinion of disembodied spirits affords a solid foundation for such fears. Nor can they ever be entirely destroyed but by the removal of the erroneous doctrine on which they are founded. So long as people are taught that souls exist after death in a disembodied state, there is a foundation laid for suspicions that they may visit our world. The thing is at least possible, and who can certainly assure us to the contrary? But if what has been stated in this Essay be true, the whole of these superstitious fears are swept away, and not a wreck is left behind."

It is not my purpose, sir, to controvert the general principles contended for in your Essay, but simply what you deduce therefrom respecting the appearance of ghosts. You say, 'if what has been stated be true, the whole of these superstitious fears are swept away, and not a wreck is left behind.'

That superstitious fears may and ought to be swept away, I do not dispute; or that ghosts, or the real substance of deceased persons ever appear, I do not believe. But that the likeness, or if you please, the apparitions of persons have appeared to the vision of many persons, I do believe that is, that the impression is made on the mind; from some cause or other, on persons of sound understanding, that they actually see a man when no man is there. There have been, and perhaps still are, men in the world who believe that every thing that exists is ideal. But for this philosophy I am not contending. But I contend that such is the fact, that men of sound mind and judgment have had as clear an impression of a seeing man when no man was there, as they ever had when a man was really there; and that this impression does not arise from any deceptive object, but from something which may be properly termed supernatural, or that the impression is made by an invisible designing cause or agent, and that this view of the subject is wholly independent of the question whether man exists as a conscious being in what is called a separate state of existence or not.

In this explanation of my views of apparitions, I include all supernatural sights, noises, &c. But if I understand you correctly, you believe in none of these things, for you say, 'if what has been stated in this Essay be true, the whole of these superstitious fears are swept away, and not a wreck is left behind.' At the same time it appears you believe there are invisible intelligent creatures around us, for you quote the Scripture which speaks of 'Angels as ministers of God to our world.' Now if angels are sent as ministering spirits to men in our world, as the Scriptures declare, and as you believe, what difficulty can you find in the supposition that they are the agents in securing the impressions on the minds of men for which I contend? Supposing, sir, that the impression was fully made on your mind, that you saw one of your particular friends and acquaintance standing or walking a short distance from you, and when there could be no visible ground for deception, and then disappear, and you should afterwards be assured that your friend at the time was many miles off, and the next news you should hear from him, should be that of his death. Would you not think the circumstance worthy of your serious attention? Would it not impress your mind, seriously impress it with the reality of invisible agency? Would it not incline you to think that what Milton says may be true—

'Nor think, though men were none,
That heaven would want inhabitants—God want praise.
Millions of spiritual beings walk the earth,
Unseen both when we wake, and when we sleep.'

But you will probably say, I have seen no such thing as is above supposed, and none of my acquaintance have, at least none which I respect, and though reports of this kind were common in the darker ages, yet in this enlightened age such reports are out of fashion; they vanish before the light of science, and hence conclude all is the phantom of weak minds. But you are well aware, sir, that in this enlightened age it is esteemed by many a mark of a weak mind to believe the bible; nay, to believe in the existence of a God. And if many have been deterred from professing a faith in the christian religion for fear of ridicule, we have abundant reason to believe that many well authenticated facts relating to the subject treated of, are kept out of view from the same cause. But mankind are compounded of such strange materials, that perhaps they as often betray weakness in disbelieving, as they do in believing.

It is the mark of a correct, or a great mind, to give an impartial attention to evidence, to the truth of history, and to the truth of such reports as we hear from day to day. And it is the mark of a weak mind, to shut our eyes to the evidence of facts, through prejudice, or through the fear of our interest or popularity. This you will readily agree to. No man has more ably contended against popular prejudices than you have done. But on the subject under consideration you agree, as far as I am acquainted, with your most formidable antagonists. In vindicating this sentiment, I have been treated with as great ridicule from the orthodox clergy, as from any order of men, although they are full believers in the intermediate state. It appears to me that you have either drawn a wrong, or a very inconclusive, inference from your own premises. I never understood it to be the opinion of those who believed in ghosts, and in the intermediate state, that the departed ever really came from either heaven or hell, to appear in this world, or that ghosts were any real substance. Moreover, the most numerous and the best authenticated accounts of the appearance of the apparitions of men, have been previous to their deaths, and considered portentous of it; so that admitting these appearances to be a nullity, it is not seen how it can have any bearing, in either proving or disproving the doctrine of the conscious existence of man in an intermediate state.

However much men are disposed in the present age to ridicule every thing of a portentous nature, yet it is very remarkable, that while most men affect to ridicule it, yet in certain cases they all appear to believe it. And if it is a mark of weakness it is a weakness which affects the strongest mind, as much as the weakest. Napoleon Bonaparte was affected with it to that degree (according to Sir Walter Scott) as to be afraid to undertake any important business on Friday. And Madam Roland believed she was forewarned of her mother's death in a dream. Napoleon believed that the fire which took place at his coronation, was portentious of great calamity somewhere, but he tried to believe it portended destruction to his enemies. And I have heard a professed deist give a long account of his dreams portending the death of his grandmother. Still like other deists he affected to disbelieve all miracles. If he was really forewarned of his grandmother's death in his dream, it was as real a miracle as the dividing of the Red Sea. Yet the miracle would convince only himself, whereas the miracle of dividing the Red Sea was to effect much more extenslve purposes. The one might convince himself of a particular superintending providence; the other might in due time convince the world of the same thing. Miracles which were designed to convince the world at large, such as are recorded in tne bible, have ceased. Miracles which are designed for the conviction of individuals will never cease.

It is objected by writers who ridicule the idea of apparitions, that they never appear to have any definite errand. But in the case already stated, supposing it a fact, would you not think the errand was sufficiently definite? That the apparition of your friend was designed to give you warning of his death, and in connection with that, to give you a striking impression of a particular superintending providence. But I am aware the reply will be, The case supposed is supposition merely, and all such accounts are idle tales!

That there have been thousands of idle tales of this kind afloat, is fully believed; but to say this will prove the whole to be so, will be saying too much. It will be similar to saying, that because a thousand lies are told, therefore there are no truths told. Numerous accounts similar to the case supposed, are as well authenticated as individual testimony can authenticate any fact. And the writer hereof, braves the sneers and scorn of the world, while he adopts the language of his Divine Master, though spoken on a different occasion:

Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen.

Z. G.

CONNECTICUT CONVENTION.

This body met at Danbury Oct. 9th. The proceedings are received in the Religious Inquirer, but were not in time for insertion this week.

THE BEAUTIES OF NATURE.

'Are not all things good that are made?
Are not all things beautiful?'

There is beauty on the face of the garnished earth. Its lofty, snow-capt mountains, ever wearing the chilling aspect of perennial winter—the lesser, irregular protuberances that modestly raise themselves above the surrounding plains—the countless, fruitful vallies varying from the rigidity of winter—the balmy fragrance and freshness of Spring, to the full developement and richness of Summer, and the perfect maturity and abundance of Autumn—all present charms and beauties peculiarly their own, and never to the true admirers of Nature appear robed in forbidding or repulsive habiliments.

All things are beautiful. A sparkling beauty rides on the foaming waves of the ocean—an irregular beauty floats on the broken current of of the turbulent river—an awful beauty is reflected by the leaping cataract!

There is a calm beauty on the unrippled surface of the placid lake—a gentle beauty on the smoothly gliding stream—a serene beauty in the stillness of evening—a sublime beauty in the star-spangled concave of the midnight sky!

The aurora borealis, as its glowing pillars move to and fro along the Northern sky, or its broad, luminous coruscations shoot swiftly upward to the unmoving zenith, exhibits a striking beauty! A changeful beauty reposes in the blended colors of the arching rainbow—a vivid beauty glares forth from the red lightnings of Heaven—an astonishing beauty pervades the architecture of the material world!

A becoming beauty suffuses the glowing cheek of the lovely maiden—a speaking beauty beams from the eye of the intelligent woman—a chaste beauty adorns the walk of the grave matron.

An innocent beauty decks the hours of childhood—a transient beauty attends the days of youth—a manly beauty shows forth in the prime of life—a venerable beauty crowns our declining years.

A placid beauty is evinced in the unpretending appearance of the harmless lamb—a terrific beauty in the portentous aspect of the fierce tiger; an insipid beauty in the dormant recumbency of the unmoving sloth. There is a beauty in all things!

The scaly inhabitants of the briny deep are beautiful in their kind; the feathered songsters of the expanded air show forth their thousand hues of living beauty! Look abroad over the bright face of earth; view the dashing waves of the mighty ocean; survey the grand architecture of Heaven; trace the almost endless varieties of the animate creation; range among the beasts of the woods; dive amidst the finny hosts that inhabit the depths of the sea; soar through the ambient air with the feathered race; search the boundless volume of Nature; scan the whole Universe of God; and then, and then only, will be unfolded an entire, an infinite Beauty!—*Rural Repository.*

GOOD OLD AGE.

Well, my friend, said I, upon entering the room of the aged Sire, whom I left in the road the other day, wending his way to his earthly shelter—I perceive that you are not in the enjoyment of so good a portion of health as when I last saw you, on your way to this place. 'O no; my race is almost run, my strength fails me daily. I mourn not that my departure is near, since then I hope to find rest to my soul. Receive my thanks, my young friend, for the notice you have taken of me in this dejected situation.'

My aged Sir, be assured, it gives me pleasure to see and converse once more with one who has so strongly impressed upon my mind the inestimable value of the christian's hope. I could only wish you were in better health, and possessing more strength. 'Ah,' exclaimed he, 'that I cannot expect, neither do I desire it, since my faith in a blessed immortality beyond this state of temporary suffering, grows brighter and brighter. I have no desire to live; here I cannot regain my youth and activity, but blessed be God, there I shall bloom in immortal youth, at the right hand of God, 'where there are pleasures forevermore.' My strength fails me, I must retire to my bed, no longer can my feeble limbs sustain this tenement of clay.'

I took him by the arm and led him to his desired place of rest. His appearance indicated that he was destined to number but a few more days, and soon to find a ready welcome to mansions of ceaseless rest, even where sickness can never come, & sorrow and sighing shall flee away. I am glad, continued I, to witness the strength of your faith, and by this scene, I realize more than ever the sufficiency of the christian religion. O how wretched would be your condition now, did you not realize that though you die you shall live again; and though this 'earthly house shall be dissolved, you have a house, a building not made with hands, eternal in the heavens.' Lean, my aged friend, upon the arm of the mighty God of Jacob, who will never leave nor forsake you. And soon I trust some guardian spirit will relieve you in compliance with your ardent desires, by conducting your weary soul to regions of glory.

He took me affectionately by the hand and with eyes suffused with tears, he thus spoke: 'O the value of the faith of the everlasting gospel. It soothes my every pain, and comforts my fainting soul; by its aid I am enabled to look beyond the confines of the tomb, to a world of joy, where the weary are at rest. Yes'—I discovered as he attempted to continue, his strength failed, and I promised to resume my visit the next day, hoping he might find more strength from the rest of the night. As he shook his head and pronounced a parting benediction, we separated as I supposed to meet no more this side the grave.

Surely, thought I, on leaving this venerable servant of the adorable Jesus, if the faith of the believer be a delusion, (which thanks to God is not the case) it is a blessed one; and I do most ardently wish all were thus deluded. And he is indeed an enemy to his species, who would by his vain philosophy deprive them of it. It is this living faith that enables us to preserve the 'even tenor of our way' amidst the conflicting evils that constantly beset us; that bears us up under all our crosses and afflictions, and will when 'heart and flesh shall fail us,' enable us with a smile of joy to bid welcome to the 'king of terrors' as a messenger of 'joy and not of grief.' Yes, ejaculated I, in the full glow of my soul——

'Be this the faith my soul shall sing,
Till this frail body dies;
And then, on love's triumphant wing
To endless glory rise.'

Universalist.

MEETINGS OF CONVENTIONS, ASSOCIATIONS. &c.

Our attention has been otherwise so much taken up for sometime past, that we have neglected the regular notice of the annual meetings of these bodies. As we are desirous of preserving a connected record of their meetings in our paper, we are induced to give a brief notice of them, as far as we can well collect the information, at this late time, even though a part took place sometime back.

The Rockingham Association met at Nottingham Aug. 27, 1833. After transacting the usual business, adjourned to meet in East-Kingston, the last Wednesday in Aug. 1834.

The Otsego Association was regularly organized and held its first annual session at Fly Creek, Otsego Co. N. Y. Sept. 4th 1833. This Association is bounded as follows: By the Mohawk river on the North; by Madison and Chenango counties on the West; by Delaware county on the South; and by Albany and Schenectady counties on the East—embracing the counties of Otsego and Schoharie, and those parts of the counties of Montgomery and Herkimer lying South of the Mohawk river. Received the first Universalist Society in Minden into fellowship. Adjourned to meet at Fort-Plain, the 4th Wednesday in June 1834.

The Franklin Association met at Putney, Vt. on the 4th Sept. 1833. Two brethren were ordained and one received into Fellowship. Adjourned to meet in Fayetteville, Newfane, on the first Wednesday in June, 1834.

The Vermont state Convention met at Bethel, Vt. on the last Wednesday, in August 1833. Among other business passed a Resolution recommending the "Expositor" to the patronage of the denomination. Adjourned to meet at Barre Vt. on the second Wednesday in Sept. 1834.

The York, Cumberland and Oxford Association met at Freeport, Me. Sept 4, 1833. Two societies were received into fellowship. Adjourned to meet at Turner, on the last Wednesday but one, in Aug. 1834.

The Kennebec Association met at Anson Village Me. Sept. 11. 1833. Received two new Societies into fellowship. Appointed Br. Drew of the Intelligencer to designate the time and place of the next meeting.

The old Colony Association met at West-Situate Mass. Sept. 11, 1833. Conferred ordination on Br. George C. Leach, and received the society in Orleans into fellowship.

HERALD OF FREEDOM.

The second vol. of this work, which was published under the title of *Herald of Freedom* and *Gospel Witness*, closed on Wednesday, 9th inst. It is announced that the first number of the third vol. will be issued Wednesday, 16th under the original title of "*Herald of Freedom.*" We have not room now to comply with the request of publishing the prospectus entire. The Editor says, that "the Herald will, as it ever has been, be the unwavering advocate of free unadulterated democracy, and a supporter of the Present General Administration—it will advocate the cause of no particular religious sect; but will faithfully protect sincere Christians of every denomination, and as faithfully expose HYPOCRICY and all manner of frauds and iniquity practised under the holy garb of religion.—Against all unholy scenes of *Fanaticism* it will ever raise its voice, and from it "the '*Church* and *State' party* may never expect any 'quarter.'" "Its columns will be ever open to all well written articles on any subject of interest to the public."

A portion of the Herald will be devoted to the earliest and most important Foreign Intelligence, Domestic News, Miscellany, Agriculture, Chaste and Moral Tales of Fiction, &c. &c.

Terms.—The Herald of Freedom will be published every Wednesday, on an imperial sheet, folio form, close print, and fine paper, at 2$ per annum, in advance. Mail Subscribers, $1 50, in advance. *Premiums.*—To companies of eight or more, who pay half-yearly in advance, the Herald will be sent for $1 25 per annum. All letters and communications to be addressed, (post paid) 'P. T. Barnum, Bethel, Connecticut.' P. T. BARNUM, Editor and Proprietor.

CHRISTIAN MESSENGER.

EDITED BY T. J. SAWYER AND P. PRICE, NEW-YORK, AND ABEL C. THOMAS, PHILADELPHIA.

SATURDAY, OCTOBER 26, 1833.

CLOSE OF THE VOLUME.

The present No. closes another year of our labors in serving up a weekly repast for our readers.—How far we have been successful in adding to their amusement, or instruction, is not for us to determine. We cannot, however, well avoid recurring, from time to time, to our Correspondence for the year past. The many testimonials there bestowed upon our humble sheet, is a source of unmingled gratification to us, and we are very willing to look upon it as some indication of the degree of interest excited by it. The steady increase of our list of subscribers, too, affords us strong encouragement that the paper has not been without its interest and usefulness. Its first year was mostly consumed in establishing even a moderate degree of confidence. The second, (the one now closed,) has been much better, and it may be some gratification to its friends, to learn, that we have more than doubled its list, from the number we retained of the subscribers to the *first* volume, since the commencement of the 2d. From this it may be supposed the paper has now become profitable; but it is not so—it needs an increase to afford us a livelihood; and this will be readily understood when we state the fact, that we expended on the first vol. *several hundred dollars over and above its receipts, besides our own time.* We regard the paper now, however, as *permanently established,* and should the supreme disposer of all events give us health and strength, no interruption will occur in its regular weekly visits; and we may add, no exertions will be spared to render those visits equally acceptable as heretofore, or if in our power, more interesting.

The *number* of our Correspondents have been *few,* but some of them have made up in *industry* what we lacked in *number,* and we are poorly prepared to remove the debt of obligation we owe them. If they are *Universalists,* however, they have one consolation which all the returns we might make them, under any circumstances, could not bestow—*the consciousness of contributing their portion in the great work of intellectual emancipation.* We hope they will continue their labors, and that others may be induced to enter the field with them.

The contemplated change in the title of our paper, and its simultaneous publication in this city and Philadelphia, is already well known. The connexion of Br. Thomas, in its editorial columns, and the increasing interest manifested towards it in the latter city, seemed to call for some arrangement of the kind. Our next number, therefore, will appear under the title of "*New-York Christian Messenger and Philadelphia Universalist.*" As has been the case for the last six months, the paper will be punctually delivered by carriers in Philadelphia. Any communications in regard to the paper from our friends and patrons there, may be made to A. C. THOMAS, 132 Chesnut-street. He will also act as General Agent for Pennsylvania.

In taking leave of our patrons for the year now closed, we cannot but tender to them our warmest thanks for the kindness and encouragement exhibited towards us. To some we must expect to give the parting hand, but with the great proportion of them, we hope to journey yet another term, if life is spared. And we repeat it, no exertions on our part will be spared to render the intercourse pleasant and profitable. P.

LETTERS TO THE REV. DR. BROWNLEE--NO. XXII.

Rev. and Dear Sir—

Your last proposition, upon which all the preceding in the defensive part of your Lectures were designed to bear, is stated thus,

"*The punishment of the finally impenitent, which we have shown to be strictly and properly speaking, a* PUNISHMENT, *will be continued through* ALL ETERNITY."

The *first* argument you adduce in support of this proposition is that, "All the Churches which deservedly bear the name of Reformed, as also the Greek and Roman Churches, believe that the punishment of the wicked will be endless. The Mahommedans believe the same, and likewise the ancient and modern Jews. The heathen world also holds the sentiment of endless misery." This is a beautiful proof for a Protestant surely! With a devoted Catholic it would be consistent. For my own part I can assure you that the company in which you put yourself has but indifferent attractions. I feel not particularly anxious to enrol my name with *Greeks* and *Catholics,* with *Mahommedans* and *heathen.* I have long believed that the doctrine of endless misery was a *heathen doctrine.* It came from them, and is only worthy of them; and their false gods. It is a fact, Dr. Brownlee, which your learning might enable you easily to demonstrate, that while *the heathen Poets* describe *hell* with great accuracy, *Moses and the Prophets* are silent about it. This you dare not deny. If you think the doctrine of endless misery true, bacause Turks and heathen believe it, you are quite welcome to your faith. I envy you not. Your *second* argument is stated thus,

"The penalty of God's law implies a declaration that God will in this manner, punish the impenitent. 'In the day thou eatest thereof thou shalt surely die.' 'Cursed is every one that continues not in all things written in the book of the law to do them.' As certainly as man has incurred the penalty, and as certainly as God is true to his word, will that penalty fall on the head of the guilty."

Worse and worse. Universalists, sir, believe that God will inflict all the penalty that man incurs. But they ask you to prove that any one incurs endless punishment. The passages you quote here do not do it. They say nothing about endless punishment. Take the first for instance. If you say that it expresses the penalty of endless misery, you "hold up God before heaven and earth," I use your own language, "as *a convicted liar!*" For he did not execute what he had, before heaven and earth, most solemnly threatened. Man did not die an *eternal death,* did not enter on a state of *endless misery* on the day of transgression. Nor will you pretend it. And if that penalty is not expressed here, I challenge you to produce it from the Bible. But you go on.

"Now that God most certainly inflicts this penalty "until the uttermost farthing shall be paid" in ever enduring punishment he has most solemnly declared in many places of his word. For instance in Ps. xi, "upon the wicked, God shall rain snares, fire and brimstone, and a horrible tempest. This shall be the portion of their cup."

This too means *endless misery!* Why not Dr. Brownlee, be honest and tell us that it must be taken for granted. It is what you are virtually doing and all that you are doing. Ps. xith, says nothing of endless misery. It alludes not to a future world. But no matter it has the words "fire and brimstone," and that is sufficient for your purpose. Really, Dr. Brownlee, you should be ashamed of this solemn trifling.

I need not follow you again over your remaining arguments; they are made up of passages of scripture which have been examined in many former letters. For instance, such as contain the words *everlasting* and *forever and ever* applied to punishment! There is one only to which I feel myself obliged to allude, and I regret the painful necessity here. False quotations of scripture are sometimes made through habit, or carelessness. This is culpable. But it is seldom I have seen a professed minister of the gospel, hold the oracles of divine truth in his hand, and leave out an important part of the passage he was reading therefrom as positive proof of a position ne had assumed. This, Dr. Brownlee, I saw you do. I do not say it was intentional. When the facts are stated the public may judge. In your last Lecture against Universalism, delivered in the Middle Dutch Church, you will recollect, you read a large portion of the passages you quoted, from a pocket Bible, which you held in hour hand. The reason if I understood your remarks in relation to it, was that you would never come before a congregation on such a subject as that without being prepared. In the course of your argument for the eternity of hell punishments, you took occasion to quote Ezekiel xxii, 19, 22, which you did in this manner, leaving out the words marked by italics, "Because you are all became dross, behold therefore I will gather you *into the midst of Jerusalem.* As they gather silver, and brass, and iron, and tin, into the midst of the furnace, to blow the fire upon it and to melt it; so will I gather you in mine anger and in mine fury and I will leave you there, and melt you." &c. That I am not mistaken will appear from the abstract of your discourse furnished by one of your clerical brethren and published in the Christian Intelligencer, which contains the following paragraph.

"In Ezekiel xxii, 20, 23, the judge of all, declares that he will gather the wicked into the furnace, (in which our Lord says the fire unquenchable burns,) and that he will LEAVE THEM THERE!"

You will recollect that you quoted this passage for the purpose of proving *endless misery,* and, as if relying upon it for direct and explicit proof of your position, you repeated the expression, "*I will leave you there,*" with great emphasis. This you will not deny. But, sir, allow me to ask, and I do it with no unkind feeling, how it was possible for you to select this passage for such a purpose? You could not but have known, if you ever read it, that it made no reference to the future world. It foretold a punishment terrible indeed, but confined exclusively to this state of being. The prominent fact which it presents is that the Israelites to whom it was addressed were to be gathered, not into a furnace in a future state, popularly called *hell,* but "*into the midst of Jerusalem.*" The Lord's *fire,* says Isaiah, "is in Zion, and his *furnace,* in Jerusalem." It was there they were to be gathered—it was there they were to be left—there blown upon in fury, and then melted. All this, Dr. Brownlee, you *knew* if you had read the passage. And this, every hearer must have known had you read the passage in full in their hearing. But this you did not do. Your reasons I do not pretend to give. One thing I must say, however, and that is, that I never did before, and hope I never may again, witness so gross a perversion, so palpable a contempt of the word of God!—Unprincipled, corrupt, infidel, as you represent Universalists to be, they still have some regard for the oracles of divine truth, and cannot without regret see them trampled under foot, and perverted, and cut down, to square with the doctrines of a

God-dishonoring creed! But I leave the subject to your own conscience, and the just judgment of that Being, whose the Bible is, and who will defend it.

Before closing this letter, I deem it an act of justice to myself, to the denomination of which I am a member, and to you, to notice one or two pointsin which you have seriously misrepresented Universalists.

1. You have represented them as believing that *sinners go to heaven in their sins*. Hence we hear from you such expressions as the following. "According to the Universalist's scheme, the majority of heaven's inhabitants are robbers!" "Brethren, we shall not be safe in *heaven*, according to this system, for the greater part of men who have died as yet, have been wicked, so that there are more *bad* men there than good!" Now this, let me tell you in candor, is a false representation. We have never so believed or preached. On the contrary, we believe and preach, that no man can be happy, without being holy, and that universal happines presupposes universal holiness.

2. You have represented Universalists as rejecting the attribute of divine justice, and as believing *God to be so good as not to punish*. This is also false. There is no denomination of christians on earth who believe so fully in the divine justice as Universalists. We believe God to be "a just God and a Savior."

Besides these two opinions which run throughout your Lectures, you have indulged in many remarks, and insinuations, both ungenerous and unjust. You accuse us of blasphemy, of making God a liar, of limiting God's infinite authority, &c. &c. But I shall let them pass. We are accustomed to such treatment, and are disposed to forgive.

There are several concessions which appear in the course of your Lectures which I must be permitted to notice. 1. You concede that sin is not infinite. You say,

"Some may use the argument that sin is infinite, and consequently punishment must be endless. *I do not choose to use that argument, and could give my reasons.* But the sinner must be punished while he is a sinner—that is just. As sin will exist throughout all eternity, so will punishment."

Allow me to ask you for the reasons to which you alluded. Are they not found in the notorious fact that the argument is untenable? *The people* are beginning to see the fallacy of such reasoning. You know it, and are therefore willing to change the position. But are you not aware that you are abandoning your creed, and adopting the popular notion of the New School Theologians? They believe that "the sinner must be punished while he is a sinner"—so do Universalists. There is only one point then on which we differ—the question whether "sin will exist throughout all eternity." Prove that it will, sir, and we are Universalists no longer. But this you cannot do, and therefore like your brethren of the New School talk of "the self-perpetuating power of sin"—in other words, you take it for granted.

2. You concede that *hell* is not a place, a lake burning with fire and brimstone. "Talk not to me" you say, "of a lake burning with fire and brimstone. Every impenitent sinner has a hell in his own bosom." I hope your brethren will improve by this concession.

3. You concede that the doctrine of endless misery is sadly inconsistent with the feelings of Christians. You remark that, "Many weak Christians say, *It is hard to believe that God will punish men endlessly.*" Has it then come to this? It has indeed. You can no longer conceal the fact. Universalism is working its way silently but surely into Limitarian churches. The number of "weak christians," blessed be God! is rapidly increasing, and the *strong* ones are loosing their *insensibility*, in which lies their strength. They are beginning to feel like *men*, like *Christians*. It is so in your own Church. Hence your late Lectures. The danger is increasing, and other efforts will soon be necessary. But light, and love, and truth are onward. Thanks be to God, I see the brightening day, and rejoice in its beams.

I have done. My only regret is, that my task has not been better performed. But I commend what I have written to your attention. God grant you a spirit of honest inquiry for the truth. If I err I shall thank you to enlighten and correct me. If I have sometimes spoken harshly, forgive me. I have spoken under bitter provocation. You think if Universalism should generally prevail our world would become a hell! If you are sincere in this opinion, what let me ask is *your duty*? To fold your hands, and close your lips, and sit down in sluggish inactivity, or dignified silence? Nay, is it not rather to arise in your strength, and labor with a martyr's spirit in the cause of our country's, our world's salvation? Should you be the blessed instrument of saving one soul from endless sufferings, an eternity of gratitude and glory would be your reward. But this, dear sir, is not to be done by contempt, real or affected, by sneers, by abuse, misrepresentation or slander.—Come to us, sir, not in the spirit of an overweening love of the mastery, of haughty disdain, or of puerile, insincere trifling: But address us in the spirit of sober earnestness, of christian candor and affection, and we will hear you with pleasure, and judge with all the sobriety God has given us. Universalism is spreading on every hand and in our very midst. You see it, we all see it. By all that is sacred and holy, then, come forth for its subversion. Put on your armor, take the sword of the spirit, and come out to the warfare. If your labors which I have been reviewing were called for last year, their repetition is doubly necessary the present. Deem me not your enemy because I have told you the truth, but believe me as I am in sincerity, your friend and well-wisher. With every sentiment of respect, and with prayers that you and all mankind may come unto the knowledge of the truth and be saved, I subscribe myself

Yours, &c.
T. J. Sawyer.

Rev. W. C. Brownlee. D. D.

A CONFESSION.

The Christian Intelligencer, by its anonymous *editor*, as will be seen by the article we copied last week in relation to Br. Thomas' Appeal, is well "aware that the Universalists hope for *more* opportunities to proselyte." It is right. We *do* hope for more opportunities to extend the glorious doctrine which it is both our honor and our happiness to be instrumental in promulgating. It is our most devout desire to "enlarge the circle" of our (not 'pestiferous' brethren—that is an unfriendly term—but of our honest and unwearied) "efforts" in the great work of religious freedom—of liberating the human mind from a worse than Egyptian bondage. We would exert every nerve in prostrating that system of ecclesiastical despotism that would rule with an iron sway—that would make its own *will* the law—that would never condescend to "give a reason" for its course, but would exert to the utmost its ill-gotten power in branding with infamy those who might honestly and respectfully call its course in question. Yes, we would *oppose* and *expose*, with all the feeble powers that our heavenly Father has bestowed upon us, any and every profession or system based in tyranny; or that would substitute dogmatism for argument, abuse for kindness, and heartless proscription for that charity which should never be separated from the Christian.

Our brethren of the Reformed Dutch Church, or one prominent individual among them at least, has already aided us much in "extending" this "circle" of influence, and the Intelligencer seems now determined to lend its aid. They, it is true, "mean it for evil, but God over-rules it for good." And the time will come, we doubt not, when they will have to undergo the same self-condemnation that Joseph's brethren did, for their unrighteous opposition to him. When they have become fully awake to the hopeless, barren nature of their own faith, and a *spiritual famine*, appaling in its character, meets them on every view of it, they will be ashamed of their present conduct, and gladly turn to the gospel feast, and rejoice alike with ourselves in the abundance and freedom of its provision. It is inevitable. No christian can rejoice and be glad in Partialism, were he certified direct from heaven of his own immediate happiness. It is the spirit of unlimited and unchanging benevolence only that can give rest to the soul. And to this alone are our Partialist brethren indebted for all their consolations in seasons of trial and affliction, how much soever they may affect to despise it now, and to fear that this world "will become a hell" under its influence. And we seriously recommend to our Reformed Dutch friends a closer acquaintance with its principles and requirements, and a greater share of christian charity and kindness towards it, than they have recently exhibited. When this is done, they will not wonder that we joy in opportunities of "extending the circle of our efforts."

P.

PUBLIC MEETING.

The General Meeting of Universalists, called at the Orchard-street Church for last Tuesday evening, we are happy in being able to say, was well attended. Not but that we should have been glad to have met many more friends; yet it was highly respectable in number, and the zeal and interest exhibited on the occasion is a sure indication that the cause of a common salvation has not lost friends in this city within the past year. The meeting was warmly addressed on the nature of our cause and the best means of advancing it, by several individuals, and to none did we listen with more gratification than to our venerable Br. N. Dodge. There was something peculiarly interesting in the reflection, that a venerable old man, who had spent the morn and noon of life [for about 30 years he was a Baptist preacher] in promulgating the "straitest" doctrines of Partialism, was now standing forth in the evening of his days, his head silvered o'er with age, an able and unwavering advocate of impartial and unlimited grace, strengthening and supporting the aged, counselling and encouraging the young. May his exhortations be treasured up in good and honest hearts.

It was proposed to continue the meetings weekly, for a time, alternately at the Orchard-st. and Greenwich Churches. The meeting was therefore adjourned to to meet at the Greenwich Church, (6th Avenue, foot of Amity st.) next Tuesday Evening, 29th inst. at 7 o'clock. It is hoped that every one feeling an interest in the cause will make it his business to be present, and invite such of his friends as may not be likely otherwise to learn of it. P.

☞ We feel grateful for the measures commenced at the public meeting last Tuesday evening, in behalf of our paper. May we ask such friends as were not there, to be present next Tuesday evening, at the Greenwich Church, when they will be made more fully acquainted with the object and can unite their exertions, if agreeable to them. P.

☞ THE EXTRA SHEET.

We have combined the first and second Letters of Br. Thomas to the editors of the Intelligencer, with all the articles pertaining, and have the whole now ready in an Extra Sheet. Measures are taking for putting it in a more convenient form, of which due notice will be given. P.

We shall send the first number of vol. 3 to all of our present subscribers, (except such as we discontinue, for arrearages,) and shall consider them subscribers for the 3d vol. unless the paper is immediately returned with their name and residence on the margin, directed "*Christian Messenger, Printer, New-York.*"

MARRIED,

In this city on the evening of the 16th inst. by Rev. T. J. Sawyer, Mr. Jeremiah Rogers of Huntington, L. I. and Miss Susan F. Hunt of New-York.

RELIGIOUS NOTICE.

Br. S. J. Hillyer will preach at North Salem, Sunday, 27 inst. New Canaan Saturday Nov. 2d. Long Ridge, Sunday, Nov. 3d, and at Stamford in the evening.

Br. Henry Roberts, of Rochester, will preach in Rondout, on the 2d Sunday in Nov. commencing at half past ten A. M. at Peekskill Tuesday evening 12th, and at Sing-Sing, Thursday evening 14th.

Br. Bullard will preach in Walton, Sunday Oct. 27th forenoon and afternoon, and at Hamden in the evening.